Thoreau Society Bulletin

ISSN 0040-6406 Number 245 Fall 2003

A Rare Reminiscence of Thoreau as a Child

[**Editor's Note:** Very little is known about Thoreau's childhood, so we are especially grateful to Robert Cormier for discovering and passing along to us a copy of the following "Recollections and Incidents of School Days in Old Concord Fifty Years Ago, Number Two," published in the *Shrewsbury* [Massachusetts] *News*, 6 July 1877, p. 3. We are also grateful to Carol Cormier, Robert's wife, and Edmund A. Schofield for their assistance in readying this interesting reminiscence for publication.

William S. Robinson, who died in 1876, was a Concord-born journalist, publisher, and editor. He achieved considerable fame toward the end of his life as a correspondent for the *Boston Commonwealth*, where his material appeared under the pen name "Warrington." Charles Bradlaugh (1833–1891) was an early advocate of women's suffrage, birth control, free speech, national education, trade unionism, and other controversial causes; but he is best known for the controversy he provoked when he refused to take a Bible oath after being elected a member of the British Parliament in 1880.

We have not been able to identify "J. H.," the author of this reminiscence, and would appreciate hearing from anyone who may be able to shed any light on his identity.]

H. D. Thoreau,—called by his rude and unappreciative school-fellows "the old maid,"—the most quiet and inoffensive boy,—man, I should say; he never had a boy-hood—that I ever knew. No profane or vulgar words did I ever hear, or know, to come from his mouth, and in all his intercourse with his mates he was always gentle and obliging. He never engaged in any of the sports or games that boys of his age delighted in, but preferred to stand still and look on, which he did with an indifference that to us boys was perfectly unaccountable and disgusting, and to none more so than his brother John. To our shame may it be spoken, we have "shied" snow-balls at him as he stood demurely beside the "old brick," at recess, looking on, apparently without emotion, as we indulged in all sorts of pranks.

When, however, we stood up to recite in Colburn's First Lessons, or spell, the disgust and laugh was all on his side, as he had a better understanding of the subject matter of the books at twelve than most of the class at sixteen, and what was more, he always had his lesson; but we could give him long odds and "scoop" him every time at "hi spy," standing on our heads, or in a good square yell.

Wm. S. Robinson, "Billy," as he was familiarly called, too, never had a boyhood, but jumped from small clothes into boots. Born with a large and mature brain, but unfortunately with a diminutive body, that hampered him all through life. He preferred to spend his time at home and at school with his books, in the morning of his life, rather than play, and was indulged in his desire by a fond mother, when he should have been driven out into God's life giving sunshine, to indulge in invigorating sports, and his books forgotten.

Childhood is the time to grow and make the body, and the time only, when, if neglected, it is lost forever. I lived near him for many years when we were boys, but have no recollection of his participating in any game or play; they were too boyish for his consideration. He was a pleasant, genial companion at school, and his faculty of saying sharp and witty things was always characteristic of him; although not equal to boys of his age in muscular contests, he was more than a match for them all in cutting ridicule and humor, that made his little legs seems longer for the head he carried.

My old friend Robinson was born and died a radical and a leader, not of men, but of thoughts and ideas. The history of the world from Moses to Bradlaugh has been full of prophets; but we have not known them when they were with us. We may not believe all he said and wrote, or the spirit of it, but over all, his love of truth as he understood it, is patent in his writings. He was true to the "God within him" let what would come. What a charm and a delight it is to his friends, in looking back over a life so conspicuous, to find it clouded by no social or political irregularity. He leaves a grand inheritance.

Contents

Raining Flesh and Blood in *Walden* 2
Thoreau's Panorama of the Mississippi: Its Identity and Significance 5
A Forgotten Radio Broadcast about Walden Pond 6
The Title-Page Illustration of *Walden* 7
Thoreau's Noble Woods: Found and Lost 8
Review of *Walden Pond and Woods: Special Resource Study* 9
Editor's Column 10
Notes & Queries 11
Additions to the Thoreau Bibliography 14
Announcements 15
Calendar of Events 16

The Thoreau boys left the public school for the Academy about the year, 1829, while Robinson remained with his class and graduated. That class consisted then, properly, of three, but there were four. J. H.

We are grateful to

Charlesbridge Publishing

for supporting the Thoreau Society's publications with its advertisements. Those interested in supporting the Thoreau Society's publications should contact Karen Kashian, Business Manager, Thoreau Society, 44 Baker Farm, Lincoln, MA 01773 U.S.A.; e-mail Karen.Kashian@walden.org

Raining Flesh and Blood in *Walden*

Bradley P. Dean

Those of us who love *Walden* can point to many passages in the book that we particularly enjoy. One of my own favorites is the entire paragraph near the end of the "Spring" chapter that begins with the sentence "Our village life would stagnate if it were not for the unexplored forests and meadows which surround it." The more I read the book, the more impressed I am by this paragraph and the incredible wisdom it contains, as well as how beautifully and economically its insights are communicated. Incredibly, Thoreau wrote the paragraph when he was not yet thirty years old, shortly after returning from his September 1846 excursion to Mount Katahdin. The paragraph appears almost word for word in the first-draft manuscript, which J. Lyndon Shanley published as part of *The Making of Walden*.[1]

After beginning with the observation about our village life stagnating, Thoreau refers to "the tonic of wildness" and proceeds to an assertion of our twin, competing needs to know all things and to have all things be unknowable. Then follow six sentences, the thrust of which is summed up in the opening clause of a seventh sentence as being about "the liability to accident…." The last of those six liability-to-accident sentences contains sixty-two words and is the longest sentence in the paragraph: "I love to see that Nature is so rife with life that myriads can be afforded to be sacrificed and suffered to prey on one another; that tender organizations can be so serenely squashed out of existence like pulp,—tadpoles which herons gobble up, and tortoises and toads run over in the road; and that sometimes it has rained flesh and blood!"

That last clause—"that sometimes it has rained flesh and blood!"—has always intrigued me. What could Thoreau have meant? When has there ever been a shower of flesh and blood?

I first visited Concord in the summer of 1983, when my wife Debra and I drove across the continental United States from Cheney, Washington, just outside of Spokane. I needed to conduct some research in and around Concord, and Debra and I wanted to attend the Thoreau Society's Annual Meeting, as it was called at that time. (We now call it, somewhat druidically, the "Annual Gathering.") One of the first places I visited when we arrived in town was the Special Collections of the Concord Free Public Library, where I needed to look through some old Concord newspapers for lecture notices. In the *Concord Freeman* of 1844, I stumbled across two sentences in the issue of 8 March that grabbed my attention immediately: "There was a shower of flesh and blood in Jersey City, on the 20th ult. If it would only rain down good 'roast beef,' our whig friends would say that one-half of their promise made to laborers in 1840, had been fulfilled."

This reference to "a shower of flesh and blood" is almost certainly the source of Thoreau's remark. He'd have read the sentences a full year before felling the "tall, arrowy pines" on Emerson's recently purchased Wyman lot at Walden Pond, but the image stayed with him, it would appear. I filed this information away, intending to look further into the matter when time and opportunity offered.

In 1992, while doing annotation work for *The Dispersion of Seeds*, I came across references to a shower of flesh and to a shower of blood in Book One of Pliny the Elder's *Natural History* under the title "Chapter 57. Showers of Milk, Blood, Flesh, Iron, Wood, and Baked Tiles." This bizarre chapter begins, "we learn from certain monuments, that from the lower part of the atmosphere it rained milk and blood, in the consulship of M.' Acilius and C. Porcius, and frequently at other times. This was the case with respect to flesh, in the consulship of P. Volumnius and Servius Sulpicius, and it is said that what was not devoured by the birds did not become putrid." Thoreau had read and several times consulted *The Natural History of Pliny*, Trans. John Bostock and H. T. Riley, 6 vols. (London: H. G. Bohn, 1855-1857), from which I quote (vol. 1, p. 87). The translators add the following two notes, the first to the chapter title, the second to the first of the two sentences just quoted:

> [First note] There is strong evidence for the fact, that, at different times, various substances have fallen from the atmosphere, sometimes apparently of mineral, and, at other times, of animal or vegetable origin. Some of these are now referred to those peculiar bodies termed aërolites, the nature and source of which are still doubtful, although their existence is no longer so. These bodies have, in other instances, been evidently discharged from distant

volcanoes, but there are many cases where the substance could not be supposed to have proceeded from a volcano, and where, in the present state of our knowledge, it appears impossible to offer an explanation of their nature, or the source whence they are derived. We may, however, conclude, that notwithstanding the actual occurrence of a few cases of this description, a great proportion of those enumerated by the ancients were either entirely without foundation or much exaggerated. We meet with several variations of what we may presume to have been aërolites in Livy; for example, xxiv.10; xxx.38, xli.9, xliii.13, and xliv.18, among many others. As naturally may be expected, we have many narratives of this kind in Jul. Obsequens.

[Second note] We have several relations of this kind in Livy, xxiv.10, xxxix.46 and 56, xl.19, and xliii.13. The red snow which exists in certain alpine regions, and is found to depend upon the presence of the Uredo nivalis, was formerly attributed to showers of blood.

Thoreau also owned Pliny's *Historiae Mundi Libri XXXVII*, 3 vols. ([Genevae]: Apud Jacobum Storer, 1593), but the evidence suggests that he purchased this set in the late 1850s. Nonetheless, Thoreau had demonstrably read Pliny before moving to Walden in 1845, but it is not possible to determine which edition of Pliny he read that early in his career. In any case, after finding these Pliny passages I found myself with two possible sources for Thoreau's remark in the "Spring" chapter about it sometimes raining flesh and blood, but I still feel relatively certain that the *Concord Freeman* article of 1844 was his actual source.

A year or so later I mentioned these two finds to Walter Harding when he told me that he planned to update his annotated edition of *Walden*. Sure enough, when his annotated edition was published by Houghton Mifflin and Company in 1995, Harding credited me with the two finds (p. 309, n. 3). But both Walter and I at the time were unable to elaborate upon either of the two possible sources for the allusion. Since then, however, the advent of the World Wide Web and search engines such as Google have made conducting research on annotations incredibly fast and easy. In 1997, for instance, I used the best search engine of the time, Alta Vista, to locate information on Pomciticut, a hill Thoreau had mentioned in one of his *Wild Fruits* manuscripts. I got no hits at all. Yet when I searched for the same word just two years later, I got four hits, one of which led me to the alternate spelling, Pompositticut, a search of which returned forty-eight hits. (Pomciticut or Pompositticut Hill is now called Summer Hill, near the center of what is now Maynard, Massachusetts.) The same words now receive ten and one hundred sixty-two hits on Google, respectively—and all one hundred seventy-two hits are reported on my computer screen in just seconds.

Using Google I went online and learned very quickly that the editor of the *Concord Freeman*, a Democratic newspaper, was alluding to the presidential campaign of 1840 when referring to "one-half of [our whig friends'] promise made to laborers":

The 1840 presidential campaign was, without a doubt, one of the most exciting, colorful, and dirty presidential campaigns in American history. In that year, William Henry Harrison, a military hero best known for fighting an alliance of Indians at the Battle of Tippecanoe in 1811, challenged the Democratic incumbent, Martin Van Buren, for the presidency.

Harrison's campaign began at 9:30 A.M., Monday, May 4, 1840, when a huge procession made up of an estimated 75,000 people, marched through the streets of Baltimore to celebrate Harrison's nomination by the Whig party convention. Although Harrison was college-educated and brought up on a plantation with a work force of some 200 slaves, his Democratic opponents had already dubbed him the "log cabin" candidate, who was happiest on his backwoods farm sipping hard cider. In response, Harrison's supporters enthusiastically seized on this image and promoted it in a number of colorful ways. They distributed barrels of hard cider, passed out campaign hats and placards, and mounted eight log cabins on floats.

Harrison's campaign brought many innovations to the art of electioneering. For the first time, a presidential candidate spoke out on his own behalf. On the morning of Saturday, June 6, 1840, before a Columbus, Ohio, crowd of 25,000, Harrison gave the first campaign speech ever delivered by a candidate. Previous candidates had chosen to let others speak for them. Harrison's backers also coined the first campaign slogans: "Tippecanoe and Tyler Too," "Van, Van is a used up man," and "Matty's policy, 12½ cents a day and french soup. Our policy, 2 Dollars a day and Roast Beef." They staged log cabin raisings, including the erection of a 50-by-100-foot cabin on Broadway in New York City. They sponsored barbeques, including one in Wheeling, Virginia (now West Virginia), where a crowd devoured 360 hams, 26 sheep, 20 calves, 1500 pounds of beef, 8000 pounds of bread, 1000 pounds of cheese, and 4500 pies. Harrison's campaign managers even distributed whiskey bottles in the shape of log cabins, filled by the E. C. Booz Distillery of Philadelphia, thereby adding the word "booze" to the American vocabulary.[2]

This information about the 1840 presidential campaign explains the Whig promises made to laborers but sheds no light on the "shower of flesh and blood in Jersey City" that was said to have occurred on 20 February 1844. For that information I contacted the Newark Public Library. I sent them an email request, and one week later I received a

I love to see that Nature is so rife with life ... that sometimes it has rained flesh and blood!

photocopy of the following article from the *Newark Daily Advertiser* of 22 February 1844:

> *Another Shower of Flesh and Blood.*—An extraordinary sensation was created in Jersey City, on Tuesday [20 February 1844], by the fall of a substance resembling bloody flesh, in pieces varying from the size of a dime to a twenty-five cent piece. The rumor of the mysterious shower soon spread around the city, and people gathered from all quarters to examine the substance. The Millerites were particularly interested in the matter, and contended that it was one of the *very last* "Signs of the Times," urging all to look for the immediate dissolution of old mother Earth. It appears that the shower fell upon a small space, propably [*sic*] not over eight hundred feet square; and the flakes resembled pieces of bloody flesh more closely than any thing to which we can compare them. Wherever the flakes fell on linen, the "blood" gradually spread over the cloth, leaving a thick, fleshy substance in the centre of the stain, which gave out an offensive fetid smell. The clothes-lines within the bounds of the shower were almost all well stocked with newly washed garments, and the flakes fell so thick that even the smallest garments were stained, all having to be re-washed immediately. It is our opinion that an *aqueous meteor* did all the mischief.—*N. Y. Sun*[3]

The phenomenon of the Millerites, who were followers of William Miller (1782–1849), is fairly well known. The following details are from one of the many hundreds of Web sites that explain the phenomenon:

> [William Miller] was converted to Christianity in 1816 and began an intensive two year study of the Bible. At the end of his study he had formed this opinion: "I was thus brought, in 1818, at the close of my two year study of the Scriptures, to the solemn conclusion, that in about twenty five years from that time (1818) all the affairs of our present state would be wound up" (*The Prophetic Faith of Our Fathers*, Froom, Vol. IV, p. 463).
>
> Miller began to present his findings publicly in 1831. Based on Daniel 8–9, Miller counted 2,300 years from the time Ezra was told he could return to Jerusalem to reestablish the Temple. The date of this event was calculated to be 457 B.C. Thus, 1843 became the date of Christ's return. As the appointed year grew closer, Miller specified 21 March 1843 to 21 March 1844 as his predicted climax of the age. The date was revised and set as 22 October 1844.
>
> Failure of this event has come to be know as the "Great Disappointment." It is estimated that the Millerites, as they came to be known, numbered nearly 50,000. Miller recorded his personal disappointment in his memoirs: "Were I to live my life over again, with the same evidence that I then had, to be honest with God and man, I should have to do as I have done[....] I confess my error, and acknowledge my disappointment" (*Memoirs of William Miller*, Sylvester Bliss, p. 256).[4]

The phenomenon of "*aqueous*" meteors is not mentioned at all on the Web, at least not as of this writing; for information on that I rely on the resourcefulness of long-time Thoreau Society member James Dawson of Trappe, Maryland, who generously shared with me the following information:

> Meteor, in physiology, an imperfect, changeable, and mixt body, or the resemblance of a body appearing in the atmosphere, and formed by the action of the heavenly bodies, out of the common elements. Meteors are of three kinds; fiery, airy, and watery.... Watery meteors are composed of vapours, or watery particles, variously modified by heat and cold, such as clouds, rain, hail, snow and dew. [from *Encyclopaedia Britannica; or, a Dictionary of the Arts and Sciences....*; A. Bell and C. Macfarquhar; Edinburgh; 1771; modern reprint n.p.; n.p.; .n.d.; vol. 3 p. 203]
>
> Meteor ... atmospheric phenomena were formerly often classified as aerial or airy meteors (winds), aqueous or watery meteors (rain, snow, hail, halo, etc.), and igneous or fiery meteors (lightning, shooting stars, etc.). [from *The Oxford Universal Dictionary on Historical Principles*; Oxford at the Clarendon Press; 3rd. edition revised with addenda; prepared by Wm. Little, revised and edited by C. T. Onions; (1955).]
>
> Hydrosphere ... a. (Meteor.) The aqueous vapor of the entire atmosphere. [From *Webster's New International Dictionary of the English Language...*; G. & C. Merriam Company; Springfield, Mass.; 1928; p. 1054]
>
> Meteor ... 1. any phenomenon or appearance in the atmosphere, as whirlwinds, clouds, rainbows, etc. Meteors are often classified as: aerial meteors, winds, tornadoes, etc.; aqueous meteors or hydrometers, rain, hail, snow, dew, etc.; and luminous meteors, including, besides rainbows, halos, etc., the igneous meteors, lightning, shooting stars, and the like. [From *Webster's New International Dictionary of the English Language...*; G. & C. Merriam Company; Springfield, Mass.; 1928; p. 1361][5]

Notes

1. J. Lyndon Shanley, *The Making of* Walden *with the Text of the First Version* (Chicago: U of Chicago P, 1957). The paragraph appears therein as two paragraphs on pp. 207–208. Shanley assesses the evidence for dating the first-draft manuscript on pp. 24–25, where he asserts that Thoreau completed the draft by the time he left the pond in September 1847 "or even earlier" (p. 24). The references in the paragraph to "the wilderness with its living and its decaying trees," and the three-week Great Freshet of the spring of 1846—both of which Thoreau makes much of in "Ktaadn," the first chapter of *The Maine Woods*—also indicate that he composed the paragraph after his excursion to Mount Katahdin.

2. Steven Mintz, "The Rise of a Political Opposition," http://www.gliah.uh.edu/database/article_display.cfm?HHID=596, 12 March 2003.

3. *Newark Daily Advertiser*, 22 February 1844, p. 2. Probably the direct source for the brief *Concord Freeman* article was the original article in the New York *Sun*, but after extensive search I was unable to locate any repository that has the New York *Sun* for 20–22 February 1844. The American Antiquarian Society in Worcester, Massachusetts, has the New York *Sun Weekly* for 24 February 1844, but that issue mentions nothing of a shower of flesh and blood in Jersey City.

4. "Millerites," http://www.gospelcom.net/apologeticsindex/

m10.html, 3 July 2003. I confirmed the details provided in this passage at other Web sites.

5. From an email message to the author, 7 July 2003.

> ...in Wildness is the preservation of the world.
>
> "Walking"

Thoreau's Panorama of the Mississippi: Its Identity and Significance

Richard J. Schneider

In his essay "Walking" Henry David Thoreau refers to seeing two "panoramas," which were elaborate epic-length sketches or paintings on long rolls of canvas slowly unrolled before an audience, usually with musical accompaniment and narration, for sometimes as long as several hours:

> Some months ago I went to see a panorama of the Rhine. It was like a dream of the Middle Ages. I floated down its historic stream in something more than imagination, under bridges built by the Romans, and repaired by later heroes, past cities and castles whose very names were music to my ears, and each of which was the subject of a legend. There were Ehrenbreitstein and Rolandseck and Coblentz, which I knew only in history. They were ruins that interested me chiefly. There seemed to come up from its waters and its vine-clad hills and valleys a hushed music as of Crusaders departing for the Holy Land. I floated along under the spell of enchantment, as if I had been transported to an heroic age, and breathed an atmosphere of chivalry.
>
> Soon after, I went to see a panorama of the Mississippi, and as I worked my way up the river in the light of today, and saw the steamboats wooding up, counted the rising cities, gazed on the fresh ruins of Nauvoo, beheld the Indians moving west across the stream, and, as before I had looked up the Moselle, now looked up the Ohio and the Missouri and heard the legends of Dubuque and of Wenona's Cliff,—still thinking more of the future than of the past or present,—I saw that this was a Rhine stream of a different kind; that the foundations of castles were yet to be laid, and the famous bridges were yet to be thrown over the river; and I felt that *this was the heroic age itself*, though we know it not, for the hero is commonly the simplest and obscurest of men. (pp. 223–224,Thoreau's emphases)

Given Thoreau's preference for nature itself rather than artistic renderings of it, as well as his usual aversion to such seemingly trivial amusements, the passage above might strike us as odd, especially in an essay which is often depicted as an environmentalist manifesto. Thoreau himself disparages panorama-gocrs in a journal passage for 17 January 1852: "The World run to see the panorama when there is a panorama in the sky which few go out to see" (*Journal, Volume 4*, p. 264). However, when we understand what these particular panoramas were and why Thoreau might have been interested in them at that particular time, their significance becomes clearer. I will discuss briefly here which panoramas Thoreau saw and how we have identified them, and how the panoramas fit the theme of his essay "Walking."

What I have to say about the identity of the panoramas here is not new. I first identified these panoramas as being Benjamin Champney's "Rhine" (full title: "Great Panoramic Picture of the River Rhine and Its Banks") and Samual Stockwell's "Colossal Moving Panorama of the Upper and Lower Mississippi Rivers" in 1985 ("Thoreau and American Landscape Painting," pp. 69, 87*n*21). Joseph Moldenhauer has since supported that identification with further detail in an excellent essay in 1998 on the significance of panoramas to both Thoreau and Hawthorne (see especially pp. 240–241). Thoreau's report of seeing panoramas, which is very similar to the version in "Walking," first appears in a journal entry dated between 10 January and 9 February 1851 (*Journal, Volume 3*, p. 181). He refers in this passage to having seen the Rhine panorama "some months ago" and to having seen the Mississippi panorama "soon after." Although these comments on the timing of his visits to the panoramas are not precise, they are enough to help us identify the two panoramas with near certainty, even though there were many panoramas competing for the public's attention throughout the 1840s and 1850s.

The Rhine panorama is relatively easy to identify as "Champney's Rhine" because of its unique subject matter and because we know that it was shown in Boston in 1849, close enough to fit the "some months ago" time frame. Moldenhauer suggests more specifically that Thoreau probably saw it on 26 May 1849, when he went into Boston to pick up his first copies of *A Week on the Concord and Merrimack Rivers*, just published that day (p. 240). As Moldenhauer also suggests, the similarity of the visual panorama to Thoreau's technique of verbal panorama in *A Week* might well explain Thoreau's attendance at the former (p. 242).

The identity of the Mississippi panorama is a bit trickier but nearly certain. There were, to be sure, as many as five panoramas of the Mississippi, usually with hyperbolic titles, being presented at one time or another during the late 1840s and early 1850s, when the Mississippi River still marked the frontier line just beginning to be breached by the westward movement. The most popular of these was John Banvard's "Mississippi" panorama, which arrived in Boston in late 1846, too early to fit the "some months ago" of Thoreau's 1851 journal passage. Another popular version was Henry Lewis's "Mammoth Panorama of the Mississippi River." It,

however, did not arrive in Boston until autumn of 1851, too late to be Thoreau's panorama. Two other panoramas of the Mississippi, one by John Rowson Smith and one by Leon Pomarède, also do not fit Thoreau's time frame (Moldenhauer, pp. 231–232; McDermott, p. 79). The Mississippi panorama which appears in Boston after "Champney's Rhine" but comfortably before Thoreau's journal entry is Samuel Stockwell's "Colossal Moving Panorama of the Upper and Lower Mississippi Rivers," which was shown in Boston from late August through September of 1849. Stockwell's panorama, by process of elimination, is almost certainly Thoreau's Mississippi panorama.

Why would Thoreau have gone to see this second panorama despite his later disapproval of panoramas in general? It seems likely that the West as both a historical movement and as a symbol was already much on Thoreau's mind by 1849. He would later comment harshly on the greed of the 1849 Gold Rush in California in his essay "Life without Principle." The American frontier was also of interest to him particularly in contrast to Europe. The idea of America's "manifest destiny" to march civilization all the way to the Pacific Ocean was much in the air, and in "Walking" Thoreau would argue for this movement as a symbol of the "wildness" that was essential to keep both individuals and nations young and healthy, both physically and spiritually. His reading of Arnold Guyot's popular book *The Earth and Man* shortly thereafter would drive home to him that America's task was to replace Europe as the pinnacle of civilization (see my "Climate Does Thus React" for a fuller discussion of Thoreau and manifest destiny).

Hence his juxtaposition of the panorama of the Rhine and the panorama of the Mississippi. The panorama of the Rhine transports Thoreau imaginatively into a heroic age of the past, with images of castles and chivalry, but the panorama of the Mississippi impresses upon him that "*this was the heroic age itself*" (note his emphases on these words). As he says elsewhere in "Walking," the American westward movement was creating a new age of heroism, with the farmer as the hero who is the "simplest and obscurist of men" chasing the Indian before him with his formidable weapon, the plow (pp. 230–231). "The West," Thoreau says, "is preparing to add its fables to those of the East. The valleys of the Ganges, the Nile, and the Rhine having yielded their crop, it remains to be seen what the valleys of the Amazon, the Plate, the Orinoco, the St. Lawrence, and the Mississippi will produce" (p. 233). Thoreau likely found in Stockwell's river of visual images, grandiose and inflated though they probably were, support for this vision of the West as a symbol of the heroic "wildness" driving civilization onward which became one of the central themes of his essay "Walking."

Works Cited

Guyot, Arnold. *The Earth and Man: Lectures on Comparative Physical Geography, in Its Relation to the History of Mankind.* Translated by C. C. Felton. Boston: Gould and Lincoln, 1851.

McDermott, John Francis. *The Lost Panoramas of the Mississippi.* Chicago: U Chicago P, 1958.

Moldenhauer, Joseph J. "Thoreau, Hawthorne, and the 'Seven-Mile Panorama.' " *ESQ* 44 (4th Quarter 1998): 227–273.

Schneider, Richard J. " 'Climate Does Thus React on Man': Wildness and Geographic Determinism in Thoreau's 'Walking.' " In *Thoreau's Sense of Place: Essays in American Environmental Writing.* Richard J. Schneider, ed. Iowa City: U Iowa Press, 2000. Pp. 44–60.

———. "Thoreau and American Landscape Painting." *ESQ* 31 (2nd Quarter 1985): 67–88.

Thoreau, Henry David. *Journal, Volume 3: 1848–1851.* Robert Sattelmeyer, Mark R. Patterson, and William Rossi, eds. Princeton: Princeton UP, 1990.

———. *Journal, Volume 4: 1851–1852.* Leonard N. Neufeldt and Nancy Craig Simmons, eds. Princeton: Princeton UP, 1992.

———. "Life without Principle." In *Reform Papers.* Wendell Glick, ed. Princeton: Princeton UP, 1973. Pp. 155–179.

———. "Walking." In *The Writings of Henry David Thoreau.* Vol. V. Bradford Torrey and Francis H. Allen, eds. Boston: Houghton Mifflin, 1906. Pp. 205–248.

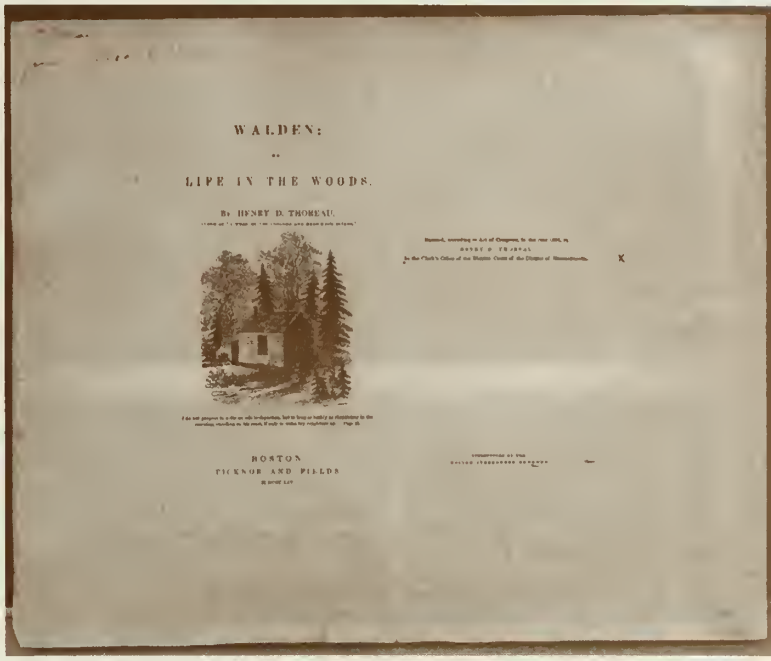
A Forgotten Radio Broadcast about Walden Pond

W. Barksdale Maynard

Walden: 1962" was the title of a broadcast on radio station WBZ, 20 July 1962, in commemoration of the centennial of Thoreau's death that year. It proved so popular that it was released as a phonographic record—typical of the offbeat sources that I encountered during my research for *Walden Pond: A History*, to be published in 2004 by Oxford University Press. A reporter visited Walden Pond in early summer and drew an ironic contrast between conditions in Thoreau's day and those now: "Refreshment stands, a trailer camp, and a dump—these greet visitors to Walden, 1962.... Red transistor radios, white toy sailboats, blue beach blankets, yellow towels, green buckets, orange life jackets, Scotch plaid picnic bags, polka-dot bikinis.... When they reach his home, the pilgrims sit on benches. Their ears soon become accustomed to the steady rumble of huge trucks on Route Two, a quarter mile to the north. Every few minutes they vibrate as an airplane zooms low, taking off or landing at nearby Bedford airport [Hanscom Field].... The smell of sun lotion, hot dogs, Concord dump. The sight of litter highlighted by an occasional soda pop bottle bobbing upside down." Walden, the reporter concluded, was "compromised by commercialism and indifferent suburbanites, its very change a lesson in the need for conservation."

The Title-Page Illustration of *Walden*

Bradley P. Dean


WALDEN:

LIFE IN THE WOODS.

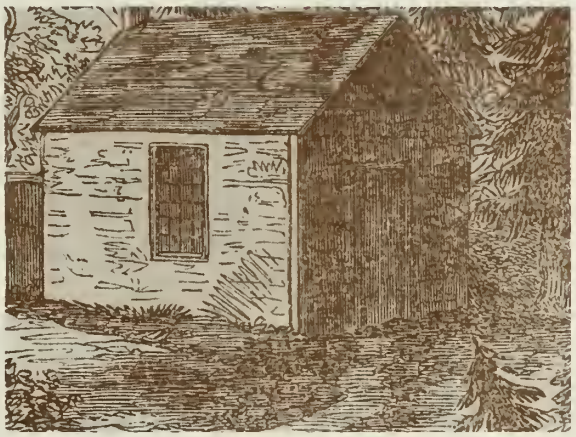
By HENRY D. THOREAU.

BOSTON
TICKNOR AND FIELDS

As most Thoreauvians know, the Thoreau Society logo is based on the engraving that illustrates the title page of the first edition of *Walden; or, Life in the Woods* (Boston: Ticknor & Fields, 1854), which engraving was in turn based on a drawing by Thoreau's younger sister, Sophia. The name "BAKER-ANDREW" appears in the lower-right corner of the engraving . Probably that is the firm that prepared the engraving for Ticknor & Fields. Thoreau's friend William Ellery Channing was not particularly sanguine about how well Sophia represented Thoreau's famous house at the pond, remarking in his personal copy of *Walden* that her drawing was a "feeble caricature of the true house" (quoted in Franklin Benjamin Sanborn, *Recollections of Seventy Years* [Boston: Gorham Press, 1909], 2: 391).

Channing seems to have been something of a curmudgeon, temperamentally predisposed to cut and slash where others might be impelled toward far less caustic criticisms. This impulse toward excessive critique was sometimes directed even toward his best friend. For instance, in the margin next to where Thoreau wrote in *Walden*, "I dug my cellar in the side of a hill," Channing in October 1863, just seventeen months after Thoreau's death, crankily complained, "There is nothing like a hill there and never was" (quoted in Sanborn, *Recollections*, 2: 391). Well, I have visited the housesite many times, and there sure seems to me to be something like a hill there, though certainly not a very steep one.

Taking this particular tendency of Channing's character into consideration, we might suspect that Sophia's drawing more closely represents the actual house than Channing claims and some later critics have suggested. Thoreau's own apparent opinion of the engraving would seem to affirm that Sophia's drawing, far from being a "feeble caricature of the true house," was actually not far off the mark. I say *apparent* because we can only surmise his opinion on the basis of a problematic statement that he penciled onto the proof sheet containing the title page of *Walden*, now at the Huntington Library in San Marino, California (call number HM 925). The statement is problematic for at least three reasons. First, whereas type could be quickly and cheaply reset, producing another engraving would cost considerable time and money—unless the modifications could be made to the existing engraving. Realizing this, Thoreau may have mollified his statement, in which case it would not accurately reflect his opinion of the engraving. This "mollification hypothesis" is actually rendered the more compelling by another of the reasons for the statement being problematic, which is that Thoreau recorded his statement in pencil—and at least two layers of erased pencil appear underneath his final statement. Because I was able to recover just one portion of these earlier layers, I cannot speculate with confidence about what they were, why he made them, or why he erased them. And, finally, there is the unfortunate fact that the final statement itself does not make Thoreau's intentions particularly clear.



All these problems aside, however, I do think it is possible to approximate Thoreau's intentions and therefore get a sense of his opinion of the engraving. That said, let us take a look at the statement, which is written across the bottom of the aforementioned proof sheet. Incorporating the insertions, leaving out the one deletion, and disregarding one residual, unerased caret from an earlier draft, the final statement reads, "I would suggest a little alteration chiefly in shading of the door, the *wide* projection of the roof at the front end, and the bank immediately about the house be brought out more distinctly Let the map of the pond face page 307— yrs H.D.T." The recovered portion of an earlier, erased version of this statement reads, "if the shading were a little more regarded[....]"

Focusing exclusively on the first sentence, what were Thoreau's intentions? Obviously, he makes three discrete suggestions "chiefly," which suggestions I believe it is fair to render separately and without editorial elaboration as follows: (1) "a little alteration ... in shading ... the door," (2) "a little alteration ... in ... the *wide* projection of the roof at the front end," and (3) "the bank immediately about the house be brought out more distinctly." In my opinion, Thoreau's intention in making the first and the third of these suggestions is fairly apparent. The entire front end of the house in the engraving is so dark that the door is very difficult to make out. He suggests, then, that the shading around the door be reduced so that the door is more readily discernible. Regrettably, as Thoreau himself must have realized, making this "alteration" using the existing engraving would not have been possible. Likewise, a new engraving would be required to make the third of the three alterations that I think he suggests.

If we look carefully at the engraving, we can discern a bank around the house, a bank that is not very high at all toward the back of the house and that gets proportionately higher toward the front of the house. Recalling (*contra* the irascible W.E.C.) that Thoreau built his house on a *hill*, it is fairly clear what purpose the bank served. Heavy rains and melting snows cause deluges that

one would want, were one residing on a hill, to route *around* one's house. One would also build one's house on a level, of course, and the *downhill* side of one's house would therefore feature a *higher* bank than the uphill portion. The bank that Thoreau clearly built around his Walden house is obscured in the engraving by the excessive shading to both left and right of the path leading to the house, and I interpret Thoreau's third suggestion to mean that he would prefer to see less shading in those locations so that "the bank immediately about the house [would] be brought out more distinctly."

The second of his three suggestions is thornier. What did he mean by suggesting "a little alteration … in … the *wide* projection of the roof at the front end" of the house? Although I reserve final judgment, I choose for the time to interpret his intention on the basis of an observation, an assumption, and one of May Alcott's two drawings of the house. First, observe in the detail from the title-page illustration shown at the bottom of the preceding page that the roof just barely extends beyond the front of the house. I assume that one would want a little more roof over the front of one's house, where the doorway in this instance is located. Sometimes it might be nice to stand in the doorway to watch a midsummer rain storm, for instance, and a roof is handy for allowing one to do so without getting drenched or spattered—if it extends or *projects* more (widely?) than an inch and a half or so beyond the front end of the house! Finally, those with a copy of Meltzer and Harding's *A Thoreau Profile* (p. 145) or, even better, a copy of *Thoreau Society Booklet #6* will see in May Alcott's drawing of the house that she does indeed represent the roof as projecting upwards of a foot past the front wall of the house. On the whole, this projection of the roof further beyond the front of the house makes more sense architecturally and seems in accord with Thoreau's suggestion.

At my request, James Dawson—he of *Waldeena* fame (see *Thoreau Society Bulletin*, no. 243, p. 4)—very generously agreed to scan the title-page illustration into his computer and work his computer-graphics magic on the image, not so much to generate what he thinks or I think is an image that represents Thoreau's intentions, but simply to highlight, for purposes of illustration, the three alterations that I suggest Thoreau suggested.

My thanks to the good people at the Huntington Library for preparing and sending me a highly detailed scanned image of the entire proof sheet, from which I derived the two images on the preceding page. I am also grateful to the Huntington Library for permission to publish those images here. And I hardly need say that I very much appreciate the assistance of the resourceful Mr. Dawson for working his magic once again.

Thoreau's Noble Woods: Found and Lost

Richard Higgins

Thoreau's love for a "noble oak wood" in Boxborough is well known to readers of "Huckleberries," the essay drawn in 1971 from Thoreau's unfinished work, and from the complete *Wild Fruits*, of which that essay is a part.

I had occasion to dig into the history of this fabled forest when I wrote a book about Thoreau and trees. It was historical research, but having read Thoreau's lengthy and unstinting praise of Inches Woods in three *Journal* entries, part of me hoped I would find some remnant of this "primitive wood" on which to feast my eyes. I was disappointed—in the predictable disheartening irony, Inches Woods has become a subdivision of streets, some of which are named after trees—but I did learn some interesting things, one being that Thoreau underestimated the public indifference toward these woods. He thought that merely Boxborough residents would be indifferent if these trees were cut. As it turns out, there is evidence that no less a personage than Abraham Lincoln saluted the very man who chopped them down!

In October 1860, Thoreau learned from a neighbor about an old-growth oak forest in Boxborough, eight miles away. (He had actually skirted it in July 1842, on returning from Mt. Wachusett, but apparently did not know how extensive or old it was.) It was four hundred acres that remained of Inches Woods, a tract once between seven hundred fifty and one thousand acres of untouched woods that Henderson Inches, a Harvard graduate, merchant, and Boston grandee, acquired between 1799 and 1807, according to Boxborough town records. It was located north and south of today's Route 111, not far from the Acton line, although at the time Boxborough was part of Stow. The forest had been a royal grant to John Jekyll, from whom Inches bought it. Inches selectively logged the woods (and sold parts of it for farms), operating a small mill on Guggins Brook from 1805 until about 1860. The granite foundation and race-way of the sawmill, located off Liberty Street about a quarter mile above Route 111, is marked by a plaque and historic marker.

Excited by the rumor, Thoreau made two visits and was stunned by what he found: an old-growth forest "waving and creaking in the wind," one of such beauty, he wrote, as to "make the reputation of a county." Thoreau made *Journal* entries about his find on 9, 10, and 16 November, 1860, and again on January 3, 1861. It consisted chiefly of white oak, with red and scarlet oaks and pines mixed in. He found oak trees as wide as "pasture oaks" (trees that grow alone in a field), yet "especially columnar and tall." In the midst of Inches Woods, he wrote, "you are struck by the great mass of gray-barked wood that fills the air … sturdy trees from one to three and even four feet in diameter, whose interlacing branches form a canopy."

Inches Woods seemed the more remarkable to him for existing unknown yet so near. "How many have ever heard of the Boxborough oak woods?" he asked on 10 November 1860 in his *Journal*. "How many have ever explored them?

I have lived so long in this neighborhood and but just heard of this noble forest—probably as fine an oak wood as there is in New England." Thoreau's joy highlights his love of the local. He was not seeking the largest or tallest or most unusual trees wherever they were, although this is a popular approach today. We have oversized, richly illustrated books of dramatic or freak trees, famous for their girth or height or age or contorted shape. But Thoreau gloried in trees that were along or near his everyday paths, confirming his notion of undiscovered wealth in the life of every person. "If a man is rich and strong anywhere, it must be on his native soil," Thoreau wrote around the time the giant redwoods were being discovered by Americans. "Many a weed here stands for more life to me than the big trees of California should I go there."

Thoreau hoped Boxborough would protect Inches Woods. "Let her keep it a century longer, and men will make pilgrimages to it from all parts of the country," he wrote, but at the same time he doubted that this would happen. "It would be very like the rest of New England," he wrote, "if Boxborough were ashamed of that woodland."

I went to see for myself. After a fruitless search for tall oaks perhaps hiding behind the houses that have since been built in Inches Woods, I realized that I was searching less for an actual place than Thoreau's image of it. There *were* majestic tall pines in the area, but my focus on oaks blinded me to them. Eventually, I realized a truth Thoreau knew: the trees of *our* lives are as heroic as those of any prior age. I had been distracted from the landscapes of my life by the temptation of what is writ. How much of life we thus cast aside!

Nevertheless, I was astonished. Not by trees, but by the vast number of seemingly identical houses in the three or four subdivisions that had been carved out of Inches Woods. (One street is teasingly called "Inches Lane.") The tall, straight pines are the most distinguished and noteworthy features of these neighborhoods. Curiously, many of these pines rose eighty to ninety feet with nary a branch, then culminated in a modest crown of pine needles, making them look almost like palm trees. They towered mightily over the houses, and I realized that they were the remnants, the survivors of the pine forest that had replaced the Inches' oaks. They had grown up elbowing for room against their fellow pines, and thus shot up straight to the sky. Now the other pines were gone, and these were left naked and alone piercing the sky. At least I knew by their presence that I had come to *an* old forest, if not *the* old one of Thoreau's *Journal*.

Thoreau's fears about Inches Woods were soon realized. In the early 1860s, Inches' heirs sold most of his holdings to John Trickey, a Boston lumber merchant. During the Civil War, the North badly needed oak to build ships for the Union Navy. Tricky became a federal purchasing agent and cut all the remaining oaks. For this Trickey was brought to the White House on 21 January 1864, according to a diary account by his secretary. The unpublished diary was provided to me by Boxborough farmer and local historian George C. Krusen. The timber king, according to the secretary, was introduced "as having furnished more Timber for the Navy since the rebellion commenced than any other person." Lincoln thanked Trickey for this and then proceeded to tell him a story about a certain Union Army regiment from Maine composed chiefly of lumbermen who treated a Confederate resistance as a Maine "logjam" that had to be broken. Thoreau was dead by then, but surely he would have felt justified for an otherwise very curious omission from his *Journal*, his failure to mention a major event that occurred in November 1860: the election of Abraham Lincoln.

One further note: John Trickey was ruined in the financial panic of 1873. The Navy ships wore out or were scuttled. And where the oaks stood, a pine forest grew up, just as Thoreau predicted. And it was mowed down, between 1900 and 1915, save for the towering survivors I saw, to make packing crates and timber.

> We cannot see anything until we are possessed with the idea of it, take it into our heads,—and then we can hardly see anything else.
>
> "Autumnal Tints"

Review of *Walden Pond and Woods: Special Resource Study*

Steve Ells

National Park Service. *Walden Pond and Woods, Special Resource Study: Reconnaissance Survey*. Boston: U.S. Department of the Interior, Boston Support Office for Planning and Legislation, September 2002. 56 pp.

In 1999 the U.S. Congress authorized this NPS study to evaluate whether "Walden Pond and Woods" are eligible to be included in the National Park system, or alternative methods might be developed by the federal government or other entities to protect and interpret these lands. Although the study did not pre-suppose a long-term management role for the NPS, it was thought that the study might identify a continued beneficial relationship. The NPS answer was both yes and no. Yes, in that the NPS finds Walden Pond and Woods to be nationally significant as a place for recreation and study of ecological change, as a landscape illustrating our national heritage, as a site of documented natural history, and as the locus of Thoreau's book, which it described as "a fable of spiritual renewal presented in the narrative of a single cycle of seasons from summer to spring" (quoted from the 1975 nomination as a National Historic Landmark). In its first finding, the study accepts the definition of Walden

Woods as "a distinct 2,680-acre ecosystem and cultural landscape, recognized and celebrated by Thoreau, as described by [Thomas] Blanding and [Dr. Edmund] Schofield. Its underlying geology permits definition of the Woods with unusual clarity." Within the 2,680-acre Walden Woods is the 411-acre Walden Pond State Reservation, within which is the 62-acre Walden Pond.

The NPS study principally credits private parties for championing preservation of the Pond and the Woods. These included Emerson, the local land trusts, the Thoreau Country Conservation Alliance, and the Walden Woods Project. The report states that sixty percent of Walden Woods is currently protected by a variety of conservation organizations. It notes troubling problems, among them high visitor use (the highest of any inland Massachusetts state park), the need for more water-quality monitoring to measure eutrophication impacts of swimmers, and the lack of coordination among the many agencies and parties with responsibilities for Walden.

Now to the "no" part of the report: the NPS concludes that it is not feasible to continue the study of an enhanced NPS role in the protection of Walden Pond and Woods. The NPS's reasons are the following: the opposition of the selectmen of Concord and Lincoln; the cost (if they were to be acquired) of the two hundred residentially zoned parcels in the unprotected forty percent of Walden Woods; and the fact that the currently protected sixty percent is being competently managed by the Walden Pond State Reservation, the town land trusts and conservation commissions, the Walden Woods Project, and the Wild and Scenic Rivers Program, among other organizations.

If I were asked, I would say again that prematurely terminating this study is regrettable. Though some threats to the Pond and Woods are local (for example, the future of the decommissioned landfill and proposals for cell-towers), some threats are caused by distant decision-makers (for instance, federally-funded state-highway construction, Superfund cleanup of mercury in the Sudbury River, pollutants in rain, increased noise from nearby Hanscom Field, and management of visitor pressures). These threats are not resolved and more are likely to arise. Allies are needed. A study of some sort of long-term, flexible affiliation with the National Park Service could have helped, as the Emerson heirs' deed of gift requires, to "preserve the Walden of Emerson and Thoreau."

Editor's Column

Readers of the last few numbers of the Bulletin may have noticed that I have settled upon a general structure for each number. I place all Thoreau-related articles toward the beginning, followed (in two of each year's four numbers) by abstracts of presentations delivered at the Society-sponsored sessions of the American Literature Association and Modern Language Association annual conventions, held each May and December, respectively. I then run any of the Society-specific materials there may be, such as descriptions of and photos taken at the Annual Gatherings, obituaries, presidential messages, editor's columns, and letters from the Executive Director. These materials are followed by the four regularly appearing columns: "Notes & Queries," "Additions to the Thoreau Bibliography," "Announcements," and "Calendar of Events"—in that order. I like things tidy.

At this past summer's Annual Gathering I solicited criticism of the past few Bulletins from several members. All of them approved of my current structuring of the Bulletin, but a few remarked that they would like to see the text of the Thoreau articles appear in a slightly larger font size so that those articles would be a little easier on the eyes. In response I have, beginning with this number, bumped the font size for standard text within those articles up one full point (from ten to eleven, my article on *Walden*'s title page being a regrettable exception), although I keep prefatory editor's notes, all offset quotations, and endnotes or works cited at the smaller font size in order to preserve as much room as possible for additional content. Although I doubled the size of the Bulletin beginning with number 240, I continue to enjoy a sizable backlog of Thoreau-related articles, and I want to do whatever I can to bring as many of those articles to you as I possibly can—not to mention as many "Notes & Queries" as I can squeeze in as well. I like "Notes & Queries" almost as much as Thoreau-related articles.

I have made earnest efforts to present as broad a spectrum of Thoreau-related articles as I possibly can, from the somewhat whimsical and entertaining to the more formidable and scholarly. I gather from the relatively few comments I have of late received from members that I have been fairly successful—although I do strongly encourage those who may disagree, please, to tell me so.

Beginning with the articles appearing in this number, all Thoreau-related articles appearing in the Bulletin will have been refereed and approved by at least two of the nine members of the Editorial Advisory Committee that I set up a few months ago, five of the nine being academically affiliated scholars and the others swell folks, indeed, but not scholars (except one of them), at least not in the usual sense.

Speaking of swell folks, the redoubtable Robert Hudspeth has agreed to take over "Additions to the Thoreau Bibliography" beginning with this number, for which I am enormously grateful.

2004 Annual Gathering

Walden: Of Its Time, For Our Time,
A Sesquicentennial Celebration
8–11 July 2004
Concord, Massachusetts

Send ideas and suggestions for speakers, programs, and activities, with half-page description, by Friday, 12 December 2003, to
The Thoreau Society
Annual Gathering Committee
44 Baker Farm
Lincoln, MA 01773-3004 U.S.A.

Notes & Queries

☞ We are grateful to the authors who contributed articles for this number of the Bulletin. **Richard J. Schneider** teaches at Wartburg College, and is an author and editor of books on Thoreau, the most recent being *Thoreau's Sense of Place*. He is also the editor of the Thoreau Society's annual journal, *The Concord Saunterer*. **W. Barksdale Maynard** lives in Newark, Delaware, and is the author of *Architecture in the United States, 1800–1850*, (Yale UP, 2002), *Walden Pond: A History* (Oxford UP, 2004), and *Buildings of Delaware* (Oxford UP, forthcoming). He teaches architectural history at the University of Delaware, Goucher College, and Johns Hopkins University. **Richard Higgins** of Concord is a writer, book editor, former longtime *Boston Globe* reporter, and the author of the forthcoming *As High a Heaven: Meditating on Trees with Thoreau* (Beacon Press). His articles have appeared in *Smithsonian, DoubleTake, Christian Century, Yankee, Parents, Harvard Divinity Bulletin*, and on National Public Radio. A Harvard Divinity School graduate, Higgins edited two books on religion and public life, and is the editor of a new book, *Never Far From Home: Stories from the Radio Pulpit* (Skinner House Books, 2003). **Steve Ells** is a retired federal environmental official who is a student and researcher. He has written on "The Law of Open Space," on the author Frank Bolles, on the conservation of bobolinks, and on "The Seasons in Estabrook Country." **Bradley P. Dean** edits this Bulletin and is editing a few Thoreau volumes, one of which will appear next year under the title *Letters to a Spiritual Seeker*, the others to appear at a later date, although he hopes not too much later.

☞ We grieve to report that Wendell P. Glick—well-known Thoreau scholar and editor, past president of the Thoreau Society, and Professor Emeritus at the University of Minnesota, Duluth—died peacefully in his Duluth home on Saturday, 19 July 2003. According to the obituary in the *Minneapolis Star Tribune*, 21 July 2003, Professor Glick was born 22 March 1916, the eldest of twelve children, and is survived by his wife, Barbara; daughter, Catherine Glick (Curtis Nelson); sons, Stephen (Glenn Sommer), Daniel, Edward (Gina), and Thomas; grand-daughter, Tamara Glick, and great-grandson, Tyler Glick; brothers, Victor, John, Wayne, Joe, and Stanley; sisters, Elizabeth Glick-Rieman, Margaret Hunkins, and Ruth Welliver; and many nieces and nephews. A tribute to Professor Glick will appear in the next Bulletin.

☞ The mistake of regarding Thoreau as an advocate of nonviolence persists. *The Power of Nonviolence: Writings by Advocates of Peace* (Beacon Press, 2002) includes the full text of "Civil Disobedience" and an excerpt from Ralph Waldo Emerson's "War," as well as writings by Mohandas Gandhi, Dorothy Day, Simone Weil, A. J. Muste, Thomas Merton, Howard Zinn, and others. Closer to the mark is David Joyce's gloss in *Howard Zinn: A Radical American Vision* (Prometheus, 2003) on one of "nine fallacies" in Zinn's 1968 book *Disobedience and Democracy*: "Fourth fallacy: that civil disobedience must be absolutely nonviolent." About this Joyce writes somewhat confusingly, "Henry David Thoreau, while fundamentally nonviolent, did support John Brown in his attempt to seize arms and instigate a slave rebellion. Even Gandhi once said, 'I do believe that where there is only a choice between cowardice and violence, I would advise violence.' "

☞ We mentioned in Bulletin number 243 that Ron Faraday

had applied to take care of a two-mile stretch of road in Pennsylvania's Adopt-a-Highway program under the Thoreau Society's sponsorship. We now learn that he is actually taking care of two stretches of road, one about half a mile in length, the other a mile and a half. On a weekend in August, he and a few helpers picked up thirteen bags of litter. Ron researched the traffic-flow data on the two stretches of road and found that 18,100 cars pass the signs daily, which works out to an astonishing 6.6 million annually. As can be seen from the adjoining photo, the signs (one of four is pictured here, each stretch having two signs) are up along those two stretches of road in Plains, Pennsylvania.

☞ Martin Murie's "guest essay" in the July/August 2003 issue of *Canyon Country Zephyr* (www.canyoncountryzephyr.com/aug-sept2003/takeitorleaveit.htm) includes criticism of John Muir's judgmental attitudes toward a shepherd and an Indian woman, saying that it's important to "bring our gurus to earth ... and scold them when necessary. Yes, even Thoreau, who griped about his neighbor's inability to take time out and gather spiritual sustenance. However, he did pay some attention to the circumstances of their lives."

☞ In his memoir *An Open Book: Coming of Age in the Heartland* (W. W. Norton, 2003), Michael Dirda points to *Walden* as one of two books (Dale Carnegie's *How to Stop Worrying and Start Living* being the other) "that altered my young life." "*Walden* bristles with insistence," Dirda writes, giving examples, then concludes, "In short, *Walden* compels the reader to think about how to engage in the world—and does so in phrases as sturdy as oak, as lovely and supple as a willow branch."

☞ On 24 August Bradford Galleries of Sheffield, Massachusetts, auctioned off three Thoreau items. A first edition *Walden* with May ads described as a fine, bright copy with very minor shelf wear and a few small stains on the cloth, housed in a half red-speckled calf slipcase, estimated at US$5,000 to US$7,000, brought US$9,200. The 1909 Bibliophile Society edition of *Walden*, one of 461 copies illustrated with nine Palladium prints of Gleason photos and including the original prospectus for the book and a palladium print laid-in brought US$200. A first edition of *Winter* sold for US$120.

☞ In a short chapter on the New Left in *Liberalism: The Genius of American Ideals* (Rowman & Littlefield, 2004), Marcus G. Raskin opines that Thoreau "might well have been satisfied with the New Left's attempt to protect the environment and seek local and national democracies, wide-ranging law, and new forms of education that would confront industrial oligarchies."

☞ We learn from e-Bay that Gerry Ballantyne "is considered one of the most skilled and creative artisans in the world of bells." His "fourth bell cast in 1974" depicts Thoreau smoking a pipe and wearing a hat similar to the one worn by Chico of Marx Brothers fame. The bell is cast bronze and six inches high. In late July

Thoreau bell #733 was being bid at US$50.55.

☞ Clarence Jonk's 1964 *River Journey* (New York, Stein and Day) details a 1933 Mississippi River journey using a raft made of scrap lumber, eighty-eight oil drums, and two Model T Ford engines, the trip being described on the dust jacket: "If you can imagine a young man who is a combination of Huck Finn and Thoreau sailing down the Mississippi River on a Rube Goldberg raft, you have a good idea of what *River Journey* is about." Jonk carried *Walden* on the trip. Here is one of several mentions: "I tried to interest her [a female friend] in Thoreau, but she would have none of him. Perhaps I read the wrong portions. When I finished that paragraph wherein Thoreau says we meet too often, giving one another a dose of that stale cheese that we are, Virginia nearly tore the book away from me. When she tells me that her friend just got married, had a beautiful wedding in church, I remind her—again from Thoreau—that man is capable of a love of women quite transcending marriage. She pouts with understandable disgust" (p. 53).

☞ Brian A. Sullivan of the Harvard University Archives informs us that the Harvard College Class of 1837 Class Book is now online at http://oasis.harvard.edu/html/hua15002frames.html, a link from which shows a digital scan of the autobiographical entry penned by Thoreau.

☞ One of the several books on Thoreau coming out next year will be Richard Higgins's *As High Heaven: Meditating on Trees with Thoreau* (Beacon Press), which will be about "Thoreau's keen perception of and sensitivity to trees, the meaning of trees to him (trees being at least as important a poetic image and symbol of rebirth as water), and his excursions into botany and the preservation of trees."

☞ Christine McConville ("In Maine, Native American sacred ground under siege," *Boston Globe*, 4 September 2003) points out that with the enormous spike in tourist visits to Baxter State Park, "the question of how to keep Katahdin forever wild while embracing those who come seeking its solace and power remains." Thoreau is mentioned, as is James "Huey" Coleman, creator of the documentary *Wilderness and Spirit: A Mountain Called Katahdin* (2002), which features remarks by Thoreau scholar Ron Hoag and is available at the Shop at Walden Pond.

☞ *Midwest Book Review*'s review of Karen Saum's "Lesbian Mystery Novel," *I Never Read Thoreau* (Norwich, Vt.: New Victoria Publications, 1996): "Hearing news of an impending raid by Immigration officials, Jill-of-all-trades Alex[andra] Adler rushes to Monte Cassino, an island retreat off the Maine coast known for harboring South American refugees. She finds the island deserted and, trapped by the tide as a fierce Nor'easter hits, she stumbles into a cabin for shelter—only to discover the body of a vaguely familiar man. Waiting out the storm she puzzles over the murderer. Was it the charismatic but eccentric Santa Clara (an expelled nun and the hub of the community's universe, as well as Alex's ex-lover and many other women as well)? Or another of the refugees, drifters and quirky locals who make up this unusual community. *I Never Read Thoreau* is an engaging, page-turner of a novel!" We would appreciate hearing from anyone who can shed light on the reason for the title.

☞ On p. 337 of the Summer 1901 issue of *The Book-Lover*, a periodical published in San Francisco, the following appears: "A FIND IN OLD PENCILS. A curious discovery was made in Concord, Mass., recently. In the attic of the Thoreau homestead was found a quantity of lead pencils all bearing the stamp 'Thoreau & Son.' The naturalist and his father once made lead pencils for a living, and for years a great store of their completed product was hidden away just under the ridge pole of the homestead. Those pencils to-day are in demand for other purposes than writing. In the Deane Thoreau collection there is a letter written from North Truro, Cape Cod, when the naturalist was upon those journeyings of which the world now knows." Probably "the Deane Thoreau Collection" is the Walter Deane Collection now at the library of Harvard University's Gray Herbarium.

☞ In "Going With the Flow" (*Preservation*, July/August 2003, pp. 28–33), Wayne Curtis examines the problem of opening streams to fish migration while preserving historic mills and milldams. On p. 30 Curtis writes, " 'Poor shad! Where is thy redress?' wrote Henry David Thoreau in the mid-19th century, lamenting that Massachusetts shad 'patiently, almost pathetically,' swam upriver, 'revisiting their old haunts, as if their stern fates would relent,' only to be met by the same dam each time."

☞ A rare copy of *Aesthetic Papers* (1849), edited by Elizabeth Peabody and containing Thoreau's "Resistance to Civil Government," was auctioned off on e-Bay in early September. Although the pre-bidding estimate was US$2,000–3,000, the book, which had an early Thoreau ("D. H. Thoreau") signature mounted on the top portion of the title page, sold for US$9,000.

☞ The Shop at Walden Pond would like to develop one or more products featuring a Thoreau quotation about winter. Please consider sending your favorite Thoreau winter quotation to the Shop at 915 Walden Street, Concord, MA 01742 U.S.A. Be sure to point out where in Thoreau's writings the quotation is located.

☞ In early September a wall-hanging featuring a variation of the "three-chairs" sentence in *Walden* was for sale on e-Bay. Bearing the words "Lou Mayer 1911" and "© 1911 Lorus Pub. Co.

N.Y.," as well as part of a sticker that the seller reconstructed as "Lawrence Art Gallery / Mirrors, Framed Pictures, Picture Framing / 1304 Elm St. Dallas," the wall-hanging had a starting bid of US$49.99.

☞ We are grateful to University of Chicago alum Craig A. Katerberg for typing the text of Bulletin numbers 52 to 62 into computer files for us. If you can read PDF (Adobe Acrobat) files and would consider typing the text of certain other numbers of the Bulletin into computer files, please contact your editor (brad.dean@adelphia.net).

☞ The "Featured Quilter" article on p. 10 of *Quiltworks Today*, October/November 2003, titled "Meet Diane Albeck Grick," by Jack Braunstein, includes the sub-headline "Advance confidently in the direction of your dreams and you will be met with success unexpected in common hours.—Henry David

Thoreau."

☞ Richard Winslow III sends us copies from *A Catalogue of Authors Whose Works Are Published by Houghton, Mifflin and Company* (Boston, 1899), which contains a biographical sketch of Thoreau and a list of his writings published by the company to that date (pp. 134–135); and from *A Brief Handbook of American Authors* by Oscar Fay Adams (Boston: Houghton, Mifflin, 1887), containing a very brief biographical sketch of Thoreau, a list of his writings, and a list of a few secondary sources (p. 163).

☞ Aaron McGruder's popular syndicated cartoon "Boondocks" on 1 September featured a character watching a television with voice-boxes of California gubernatorial candidate Gary Coleman responding thus to a question about his strategy for fixing the state: "Someone once said, 'The world don't move to the beat of just one drum.' What might be right for you, might not be right for some—"

☞ In late July a small saucer or candy dish was offered for sale on e-Bay (starting bid US$6.99). The dish featured a quotation from Mary Russell Mitford ("Friendship is the bread of the heart") with a decorative border "adapted from a 'Nanking' tureen, C. 1780, owned by the grandmother of Henry David Thoreau, Jane Burns Thoreau."

☞ Vermont artist Ed Levine worked with the Pennypack Environmental Center Advisory Council to complete a public art project, "Embodying Thoreau: dwelling, sitting, watching," for Pennypack Park in northeast Philadelphia. The work, a skeletal wood model of Thoreau's Walden house that allows one to view the interior, featuring a seat and "symbolic hearth," was dedicated on 4 October. The project was initiated by the Fairmont Park Art Association and can be viewed at http://fpaa.org/parts_props.html#embodyin.

☞ From Daniel Haskel and J. Calvin Smith, *A Complete Descriptive and Statistical Gazetteer of the United States of American....* (New York: Sherman & Smith, 1843), pp. 145–146: "CONCORD, p-t. [post township], semi-capital of Middlesex co., Mass., 17 [miles] N.W. [northwest of] Boston, 445 W. [?] Concord r. [river] passes through it. The soil is various, but generally fertile. The v. [village] contains a courthouse, jail, a bank, 2 Congregational churches, and about 80 dwellings. Here on the 19th of April, 1775, was made the first forcible resistance to British aggression. A handsome marble monument has lately been erected, to mark the spot where the first enemy fell in the war of the revolution. It has 5 stores, cap. $19,000; 1 grist m. [mill], 1 saw m. [mill], 2 printing offices, 2 weekly newspapers. Cap. in manufac. $1,550. 1 acad. [private academy with] 85 students, 10 sch. [public schools with] 525 scholars. Pop. 1,784." Words supplied in square brackets are supplied from the book's key to abbreviations. If you know what "445 W." means, please share your knowledge with your editor (brad.dean@adelphia.net).

☞ Two good sentences from Edward Hoagland's "The American Dissident: Individualism as a Matter of Conscience" in the August 2003 *Harper's* (pp. 33–41): "I'm left, right, and center, myself, because as a naturalist by persuasion, I'm therefore a political radical but a social conservative, like so many of us, from Thoreau on." "Accruing integrity is a process, not charted, and when the chips are down you might wind up fighting fascism prematurely, or volunteering like Thoreau, a century ahead of other Americans, to go to jail for a principle."

☞ Steve Ells reported this past summer that volunteers with the American Chestnut Foundation were bagging (for protection)

certain parts of a chestnut tree within the Lincoln portion of Walden Woods. He took the adjoining photo of the bagged and flowering tree. More recently he sent word that the tree had yielded two hundred eighty-eight viable chestnuts for use in the project to produce a blight-resistant variety that may repopulate Thoreau Country and beyond with this marvelous tree. Those interested in more information and in seeing more photos can visit www.walden.org/scholarship/e/ells_steve/harvest/index.htm.

☞ In the last Bulletin we quoted a sentence from an article in *Vocabula Review* which asserts that Thoreau wrote "the squirrel you kill in jest, dies in earnest." On the Web this quote is attributed to *Familiar Letters*, but Austin Meredith reports that he has not been able to find such a quotation in Thoreau's writings and that "Plutarch in one of his works records that Bion had made this sort of remark—except it was about frogs not squirrels, and had boys throwing rocks." Contact your editor if you can shed any light on this conundrum.

☞ From Warren Bennis's new updated edition of *On Becoming a Leader* (Perseus, 2003): "Henry Thoreau wrote that one sees the world more clearly if one looks at it from an angle."

☞ After citing historian Morton Horwitz on nineteenth-century property-law shifts, Eric T. Freyfogle writes that the winners were the owners of railroads and coal mines, the losers the fishers whose "catches were devastated by pollution, and the farmers whose wheat fields were burned by stray railroad sparks. Then there were the sensitive souls like Henry David Thoreau who would mourn the loss of nature itself" (*The Land We Share: Private Property and the Common Good* [Island Press, 2003]).

☞ The first two pages of John Ralston Saul's *On Equilibrium: The Six Qualities of the New Humanism* (Four Walls Eight Windows, 2004)—and, more diffusely, the entire book—are devoted to questioning and countering Thoreau's thoughts about "generalized desperation." Saul writes, " 'The mass of men lead lives of quiet desperation,' Thoreau said in a not-romantic moment. This supposition has been common in the industrialized world.... But it remains a supposition."

☞ Your editor recently returned from a weekend visit to Quebec, where he enjoyed a tour of the walls, the Citadel, and other parts of the city described in *A Yankee in Canada*. In the company of novelist H. Nigel Thomas, Thoreau aficionado Léon M. Larouche, Thoreau scholar Pierre Monette, and Hélène Mc Nicoll of the Société Thoreau du Québec, he toured Canyon Sainte-Anne, a location carefully described by Thoreau under the name "Falls of St. Anne" in the "St. Anne" section of *Yankee*. Hélène and her brother François operate Canyon Sainte-Anne as a private park. Under the auspices of the Société Thoreau du Québec and with assistance from the Thoreau Society, they built a

replica of Thoreau's Walden house in the Canyon on the west side of the Falls. The photo above shows the replica and, seated left to right, Hélène, Pierre, Léon, and Nigel.

☞ *The Radical Reader: A Documentary History of the American Radical Tradition*, edited by Timothy Patrick McCarthy and John McMillian (New Press, 2003), includes a greatly excised version of "Resistance to Civil Government," though the excisions are quietly marked with ellipses. The source given is the 5th edition of *The Norton Anthology of American Literature*. It includes the first three and a half paragraphs of the essay, then leaves out the next eleven and a half, includes the next seven, and leaves out the last twenty-four. This production is introduced by a biographical paragraph calling Thoreau "a leading literary figure and naturalist," and saying that this essay inspired not only King and Gandhi, as commonly noted, but "the Danish resistance to Nazism, student protests against the Vietnam War, and the struggle against apartheid in South Africa." They might also have mentioned the leaders of the Tiananmen Square uprising in China.

☞ This past February Mark Conrad proposed marriage to Joyce Lin on ice-enshrouded, snow-blanketed Walden Pond, an ice-fisherman kindly taking a photograph of them drinking from champagne flutes in celebration of the occasion.

☞ *Defining a Nation: Our America and the Source of its Strength*, edited by David Halberstam (National Geographic Press, 2003), includes an essay on Rachel Carson ("The Unlikely Revolutionary," by Timothy Egan) with these words: "It would be inaccurate to credit Carson with the nation's environmental renaissance.... But along with Teddy Roosevelt, John Muir, and Henry David Thoreau, Rachel Carson belongs on the Mount Rushmore of American conservation."

Additions to the Thoreau Bibliography

Robert N. Hudspeth

Ashworth, Suzanne. "Reading on Walden Pond and Transfiguring American Manhood." *ESQ A Journal of the American Renaissance* 46, No. 3 (3rd Quarter 2000): 177–211.

Bailey, Richard Eugene. "A House Divided: The Rhetoric of Morality in Three Political Essays by Henry David Thoreau." *Dissertation Abstracts International* 62, No. 12 (June 2002): 4148.

Balkwill, Frederick Delbert. "Henry David Thoreau and the Anti-Democratic Nature of Five American Institutions." *Dissertation Abstracts International* 61, No. 1 (July 2001): 336.

Belknap, Robert Elston. "Classification of a Chaos: The List and its Deployment in the Works of Emerson, Whitman, Melville, and Thoreau." *Dissertation Abstracts International* 62, No. 3 (2001): 1014–1015.

Bowen, Denny R. "Sermons, Debates, and the Environmental Essay: Conflicting Discourses in Nineteenth-Century America and the Emergence of Print Culture in Ezra Ripley, Alexander Campbell, and Henry David Thoreau." *Dissertation Abstracts International* 61, No. 10 (April 2001): 3993.

Burdeau, Cain "A Place to Think Like Thoreau." *Orange County Register* [California] (28 September 2003).

———. "Pond Reflects Thoreau's Philosophy." *Cincinnati Inquirer* (17 August 2003): 11. An appreciative description of the pond and of Thoreau's literary use of it. "At Walden Pond, the self reviews itself. And a walk around it is both puzzling and refreshing."

Cafaro, Philip. "Thoreau's Environmental Ethics in *Walden*." *Concord Saunterer* n.s. 10 (2002): 17–63.

Carlisle, Susie. "Thoreau in the Classroom: Winter Experiences." *Thoreau Society Bulletin* No. 234–235 (Winter/Spring 2001): 3–4.

Cavell, Stanley. "Night and Day: Heidegger and Thoreau." *Revue Française d'Études Américanes* 91 (February 2002): 110-125.

Conrad, Randall. " 'A Sylvan Appearance': An Instance of Woodplay in *The Maine Woods*." *Thoreau Society Bulletin* No. 233 (Fall 2000): 4–6.

Dallal, Jenine Abboushi. "American Imperialism Unmanifest: Emerson's 'Inquest' and Cultural Regeneration." *American Literature* 73, No. 1 (2001): 47–83.

Dawson, James. "A History of the Cairn." *Thoreau Society Bulletin* No. 232 (Summer 2000): 1–3.

Decker, Annie. "Henry Thoreau, Harvard, and the Work of Reading." *Journal of Unitarian Universalist History* 27 (2000): 58–83.

Deiss, Joseph Jay. "Introduction to *Cape Cod*." *Thoreau Society Bulletin* No. 231 (Spring 2000): 1–2.

Doloff, Steven. "An Echo of Donne at the End of *Walden*." *Thoreau Society Bulletin* No. 233 (Fall 2000): 10.

Draxlbauer, Michael. "A New England Identity: 'Transcendentalism.' " *Wiener Beitragë zur Geschichte der Neuzeit* 24 (2000): 231–249. An Austrian journal.

Gilmore, Paul. "The Telegraph in Black and White." *ELH: English Literary History* 69, No. 3 (2002): 805–833.

Goeke, Joseph F.. "Thoreau Reads the Times: Some Context for the *New-York Daily Tribune* Source in 'Life without Principle.' " *Thoreau Society Bulletin* No. 234/235 (Winter/Spring 2001): 5, 7, 16.

Goldberg, Carey. "Thoreau, or at Least the Next Best Thing, is Alive and Well." *New York Times* (10 August 1999): A 10.

Gross, Robert A. "Concord, Massachusetts: Cultura e Coltivazioni nella citta di Thoreau." *Storia Urbana* 25 (2001): 35–53. Italian translation by Astrid Scaperrotta.

Helper, Daniel Selle. "American Encyclopedic Narratives:

Thoreau, Melville, Pynchon." *Dissertation Abstracts International* 62, No. 7 (January 2002): 2422.

Johnson, Rochelle L. " 'As If Nature Could Support but One Order of Understanding': Susan Fenimore Cooper's *Rural Hours*, Henry David Thoreau's *Walden*, and the Cultural Contexts of Nineteenth-Century American Nature Writing." *Dissertation Abstracts International* 60, No. 7 (January 2000): 2493.

LaBastille, Anne. *Woodswoman IV*. Westport, N.Y.: West of the Wind Publications, 2003. Paperback (ISBN 0963284630). Latest volume in a continuing series.

Lewis, Paul. " 'Lectures or a Little Charity': Poor Visits in Antebellum Literature and Culture." *New England Quarterly* 73, No. 2 (2000): 246–273.

Little, Wayne D., and C. David Luther. "Thoreau in the Classroom: Henry Takes the Silver." *Thoreau Society Bulletin* No. 234/235 (Winter/Spring 2001): 4.

Lupfer, Eric. "Before Nature Writing: Houghton, Mifflin and Company and the Invention of the Outdoor Book, 1800-1900." *Book History* 4 (2001): 177–204.

MacDougall, Pauleena. "Some Observations on the Penobscot Writing of Joseph Polis (1809-1884)." In *Actes du Trente-deuxième Congrès des Algonquinistes* (Papers of the Thirty-Second Algonquian Conference), John D. Nichols, ed. Winnipeg: University of Manitoba Press, 2001. Pp. 318–331.

Overall, Keri Leigh. "In the Footsteps of Thoreau: The Evolution of the Native American as Character and Symbol in the Works of Warren, Cather, and Faulkner." *Dissertation Abstracts International* 62, No. 12 (2002): 4169–4170.

Papa, James A., Jr. "Reinterpreting Myths: the Wilderness and the Indian in Thoreau's *Maine Woods*." *Midwest Quarterly* 40, No. 2 (Winter 1999): 215–227.

Pipkin, John S. "Hiding Places: Thoreau's Geographies." *Annals of the Association of American Geographers* 91, No. 3 (2001): 527–545.

Powell, Jennifer. "Civil Disobedience and the *Democratic Review*." *American Periodicals* 12 (2002): 172–178.

Prud'homme, Richard. "Walden's Economy of Living." *Raritan* 20, No. 3 (Winter 2001): 107–131.

Reichard, Caroline Wagner. "Some Grace Under Pressure: A Recommendation of Courage for Life." *Dissertation Abstracts International* 62, No.1 (July 2001): 205.

Robinson, David M. "Emerson, Thoreau, Fuller, and Transcendentalism." In *American Literary Scholarship*, Gary Scharnhorst, ed. Durham: Duke UP, 2003. Pp. 3–26. The annual survey of work on Thoreau and his contemporaries.

Ronan, John Thomas, IV. "Autobiography and the Ethics of Friendship in American Transcendentalism." *Dissertation Abstracts International* 63, No. 2 (August 2002): 598.

Ryan, Barbara. " 'The Girl Business' + the Bachelor of Nature: Romancing Thoreau." *Journal of American and Comparative Cultures* 25, No. 1/2 (Spring/Summer 2002): 185–198.

Schulz, Dieter. " 'Wer den Vogel hort': Das ungewöhnliche Leben des amerikanischen Schriftstellers Henry David Thoreau." *Ruperto Carola: Forschungsmagazin der Universität Heidelberg* 2 (2000): 4–8.

Spann. Edward K.. "New England and Early Conservationism: *The North American Review 1830-1860*." *Historical Journal of Massachusetts* 29, No. 2 (2001): 192–207.

Stone, Susan. "Transcendental Realism: the Thoreauvian Presence in Howell's *A Modern Instance*." *Studies in American Fiction* 27, No. 2 (Autumn 1999): 149–157.

Su, Xiangui. "Suoluo de Ziran Sixiang Jiqi Shengtai Lunli Yiyun." *Beijing Daxue Xuebao* (*Journal of Peking University*) 2 (2002): 58–66. English title: "Thoreau's Thoughts on Nature and Its Implications for Ecological Ethics."

Talley, Sharon Purvis. "Sensory Tour of *Cape Cod*: Thoreau's Transcendental Journey to Spiritual Renewal." *Dissertation Abstracts International* 61, No. 10 (April 2001): 4000–4001.

Uysal, Basak M. "Henry David Thoreau: Doga Asigi Bir Yazar." *Arastirma Dergisi: Ataturk Universitesi Fen Edebiyat Fakultesi Edebiyat Bilimleri* 26 (2000): 57–63.

Valentine, J. O. "Tasha Tudor's Concord Connections." *Thoreau Society Bulletin* No. 234/235 (Winter/Spring 2001): 1–3.

Van Tassel, Kristin. "Nineteenth-Century American Antebellum Literature: The Yeoman Becomes a Country Bumpkin." *American Studies* 43, No. 1 (2002): 51–73.

Venediktova, Tatiana. "'In the Higher Sense': Young Thoreau and Young Dostoyevski." *American Studies International* 41, No. 1/2 (February 2003): 140–151.

Wilson, Leslie Perrin. "A Concord Farmer Looks Back: the Reminiscences of William Henry Hunt." *Concord Saunterer* n.s. 10 (2002): 65–123.

———. "Spaulding's Farm." *Thoreau Society Bulletin* No. 232 (Summer 2000): 4.

Worster, Donald. "Thoreau and the American Passion for Wilderness." *Concord Saunterer* n.s. 10, (2002): 5–14.

Zeller, Robert. "A Thoreau in Paradise: E. J. Banfield's *My Tropic Isle*." *Concord Saunterer* n.s. 10, (2002): 135–145.

We are indebted to the following individuals for information used in this Bulletin: Michael Berger, Dave Bonney, Ron Bosco, Randall Conrad, Carol Cormier, Robert Cormier, Iris Creagh, Jim Dawson, Debra Kang Dean, Chris Dodge, Steve Ells, Ron Faraday, Richard M. Fawcett, Jayne Gordon, Richard Higgins, Lewis Hyde, Karen Kashian, Craig A. Katerberg, Austin Meredith, Joel Myerson, Richard Schneider, Edmund A. Schofield, Dale Schwie, Brian A. Sullivan, Laura Dassow Walls, Richard Winslow III, Beth Witherell. Please keep your editor informed of items not yet added and new items as they appear.

Please submit items for the Winter Bulletin to the editor before

15 January 2004

Announcements

Call for Papers: Thoreau Society Sessions, 2004 American Literature Association Convention

Next year's annual convention of the American Literature Association will take place from 27 to 30 May 2004 at the Hyatt

Regency San Francisco. As usual, the Thoreau Society will sponsor two sessions, one "On *Not* Teaching *Walden*" (does one teach a book that subverts on principle every feature of conventional classroom structure and, if so, how does one package and present the book?) and the other "1854: The Contexts of *Walden*" (exploring any aspect of the context of *Walden*, focusing specifically on its year of publication). Those wishing to present papers must submit one-page proposals to Sandy Petrulionis (shp2@psu.edu) or Laura Dassow Walls (wallsl@lafayette.edu) before 15 January 2004.

Henry Thoreau's Homecoming

Look for a special mailing to arrive later this fall on this (for now) purposefully mysterious topic.

Calendar of Events

NOVEMBER 22 **9:30–11:30 a.m.**

Millbrook Excursion

Join Thoreauvian naturalist J. Walter Brain for an excursion along the Millbrook upstream from Emerson's home near Concord Center. Call for reservations and meeting place. Free to Thoreau Society members; non-members $10.

DECEMBER 27, 28

Society Sessions at MLA

The two Thoreau Society sponsored sessions at this year's convention of the Modern Language Association will take place at the Manchester Grand Hyatt Hotel in San Diego, California. The first session (27 December, 5:15–6:30 p.m.) will meet in Cunningham A conference room, Sandy Petrulionis of Penn State University, Altoona, presiding, and will feature David Miller Robinson of Oregon State University on "Thoreau and Idealism: Face to Face with a Fact"; Michael Ziser of the University of California, Davis, on "Strength like Antaeus: *Walden* in the Georgic Mode"; Walter Dana Phillips of Philadelphia on "Leaving Walden"; and Laura Dassow Walls of Lafayette College, respondent. The second session (28 December, 10:15–11:30 a.m.) will meet in Madeleine C and D conference room, with Nina Baym of the University of Illinois, Urbana, presiding, and will feature H. Daniel Peck, Vassar College on "Lakes of Light: Modes of Representation in *Walden*"; William J. Rossi of the University of Oregon on "Following Thoreau's Instincts"; and Robert D. Sattelmeyer of Georgia State University on "*Walden*: Climbing the Canon." For registration and additional information, visit www.mla.org.

DECEMBER

Holiday Shopping

Don't forget the Thoreau Society Shop at Walden Pond for your holiday presents and remember that a gift *from* the Shop is a gift *to* the Society. The Shop is open daily from 10-5 through December 23rd or you can shop online (orders must be received by December 15th) at www.shopatwaldenpond.org.

FEBRUARY

Winter 2004 *Bulletin*

Watch for a list of Walden 2004 programs sponsored by the Friends of Walden Pond (an activity of the Thoreau Society) and a list of Walden 2004 Thoreau Society member-led activities across the country and beyond. So far, members in eighteen states, Japan, and the United Kingdom have signed on to lead or co-lead events.

MARCH 12–14

John Brown Weekend

Save these dates for the first ever Thoreau Society John Brown weekend, in preparation for which you can re-read Thoreau's "A Plea for Captain John Brown." A complete itinerary, registration materials, and accommodations information will be included with the Winter *Bulletin*. This program will begin and end near Harper's Ferry, West Virginia.

MAY

Collaborative Program

Watch the Winter *Bulletin* for information on a special Thoreau Society program to be held in collaboration with the Minneapolis Athenaeum.

Copyright © 2003 The Thoreau Society, Inc.

The ***Thoreau Society Bulletin***, published quarterly by the Thoreau Society, is indexed in *American Humanities Index* and *MLA International Bibliography*.

Editor: Bradley P. Dean.

Editorial Advisory Committee: Dave Bonney, Ronald A. Bosco, James Dawson, Jayne Gordon, Ronald Wesley Hoag, W. Barksdale Maynard, Wesley T. Mott, Richard Schneider, Edmund A. Schofield.

Board of Directors: Ronald A. Bosco, President; J. Walter Brain; Susie Carlisle; Jacqueline Davison; Robert J. Galvin, V. P. of Finance; David Ganoe; Ronald W. Hoag; Robert Hudspeth; John Mack, Treasurer; Wesley T. Mott, V. P. of Publications; Joel Myerson, Secretary; Sandra Petrulionis, Executive Secretary; Tom Potter, Assistant Clerk; Richard Schneider; Laura Dassow Walls; Joseph Wheeler; Barbara Wojtusik; Jennie Wollenweber.

Staff: Jayne Gordon, Executive Director; Karen Kashian, Business Manager; Steven Bentley, Outreach Specialist; Jon Fadiman, Amanda Gilfeather, and Doug Luther, Shop Associates.

Established in 1941, the **Thoreau Society, Inc.**, is an international nonprofit organization with a mission to honor Henry David Thoreau by stimulating interest in and fostering education about his life, works, and philosophy and his place in his world and ours; by coordinating research on his life and writings; by acting as a repository for Thoreauviana and material relevant to Henry David Thoreau; and by advocating for the preservation of Thoreau Country. Membership in the Society includes subscriptions to its two publications, the *Thoreau Society Bulletin* (published quarterly) and *The Concord Saunterer* (published annually). Society members receive a ten-percent discount on all merchandise purchased from the Thoreau Society Shop at Walden Pond and advance notice about Society programs, including the Annual Gathering.

Membership: Thoreau Society, Penn State, Altoona, 129 Community Arts Center, Altoona, PA, 16601, U.S.A.; voice-mail: (781) 259-4756; e-mail: TSmembership@walden.org.

Merchandise: (including books and mail-order items): Thoreau Society Shop at Walden Pond, 915 Walden Street, Concord, MA 01742-4511, U.S.A.; tel: (978) 287-5477; fax: (978) 287-5620; e-mail: Shop@walden.org. (To visit our e-store, click "the store" at the top of the home page, www.walden.org.)

Concord Saunterer: Richard Schneider, Department of English and Modern Languages, Wartburg College, 222 Ninth Street NW, Waverly, IA 50677, U.S.A.; tel: (319) 352-8435; e-mail: schneider@wartburg.edu.

Thoreau Society Bulletin: Bradley P. Dean, P.O. Box 70, West Peterborough, NH 03468-0070, U.S.A.; e-mail: Brad.Dean@adelphia.net.

All other communications: Thoreau Society, 44 Baker Farm, Lincoln, MA 01773-3004, U.S.A.; tel: (781) 259-4750; fax: (781) 259-4760; e-mail: ThoreauSociety@walden.org.

www.walden.org

Printed on 100% post-consumer recycled paper